A U M

Like a well-guarded frontier fort, with defences within and without, so let a man guard himself. Not a moment should escape, for they who allow the right moment to pass suffer pain. —DHAMMAPADA.

THEOSOPHY

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THE FRIENDLY PHILOSOPHER

THERE are many "good souls" who do not know their own minds, and hence have no solid basis in Theosophy while accepting it as the only thing worth knowing. They cannot "stay put" *anywhere*. We don't have to hunt them up—they come to us right along. If we had to look for them we *might* let them go by, as not being of the right kind or from some other ostensible reason. There are hundreds who have gone off on one wrong track or another. They all have some good traits—Karmic inheritances; but these do not bring Wisdom nor Will. They need guidance, not leadership. Study and work is their only salvation and we can help them all to the degree that our Karma and theirs permits, if only by example. Our work is with *all* Theosophists. As far as I can see, "U. L. T." is the only real "olive branch" in the Movement, for it means peace with all, in unity of aim, purpose, and teaching.

Had Theosophists remained together on this basis, dissensions could never have occurred, and the many side-issues would have had no vogue. What a Karma for the delinquents and for the world! The ignorant take up with pretensions and promises, and while some will remain ignorant, no small number will develop into sorcery of the worst kind. The undiscriminating innocents in all these bodies screen what is behind, because unable to see that they are being used for selfish ends. That is the pity of it. The great majority of people deride the idea of anyone possessing occult powers for evil.

This is the mystery of the human mind. Being creative, it endows its every form of thought with life and being, makes for itself idols in its own image, and then seeks to exact obedience from others.

And such idols as it creates—monsters or vampires. These things are not pleasant to contemplate, but they exist. We cannot shut our eyes to them, and must warn all whom we can, pointing to the SELF as the refuge. Theosophists, if they would follow the one safe, true and royal road, have to forget persons and leaders and attend to Principles, and be loyal to Those who gave them out. In order to be loyal to H. P. B. and W. Q. J., they have to follow the lines laid down by the Teachers. If we are loyal to H. P. B. and Judge and what They stand for, we shall not be found running after leaders who cry lo here, and lo there. Many are "joined to their idols: let them alone." But warnings to would-be's are always in order, and where we see danger to others, it is our duty to warn—not in antagonism to anything but those errors and wrong practices which bring injurious results. Theosophists must point out error by comparison with Theosophy. Methods must vary with time, place and conditions. Few minds, especially those attracted by "the lure of the Occult," are able to make applications in any wide sense. Distinctions have to be pointed out to them. We have to learn that the way to present truth is by examining various beliefs in its light, not by forcible attempts to "corner" another. Even an animal resists when cornered; so the right way to obtain consideration of the ideas we have to present implies a full sense of freedom on the part of the one who listens, as well as on the part of the speaker. In these days of proselyting and propaganda for all sorts of 'isms there is the more need for tolerance if we are to find those chinks in the mind of others through which questions may possibly be aroused. We can set the example of examining anything on its merits, and then presenting in contrast the Theosophical view, which accords with nature as a whole.

The "U. L. T." *Declaration* should turn the attention of every open-minded Theosophist from forms to principles. It provides a real basis for study and work. Its reasonableness should awaken many to get busy on themselves. The door is open to all, but we cannot help those who will neither listen nor think. I was amused at the statement published in the Besant periodical that U. L. T. is a "secession from Point Loma." I wonder how they made the deduction? As it is largely composed of Theosophists from different organizations, it might better be called a "secession" from them all! The fact that "U. L. T." does not profess attachment to any organization, and that it has no organization of its own, does not appear to have registered with those who would pigeon-hole us as well as themselves. We can leave it to time to vindicate the truth.

As the years go on, and "U. L. T." becomes better known by its fruits, it will be more difficult for those who have an axe to grind to label us anything but straight-line Theosophists, resolutely declining any connection with any theosophical organization, but always in full sympathy with our fellow-Theosophists of all organizations or of none. Yet we must be watchful to correct the impression wherever it exists that "U. L. T." is a secession or succession, or anything but an Association to study and apply Theosophy pure and simple. Can any sincere student observe the things taught and done in the name of Theosophy and fail to see the crying need for just such an Association as "U. L. T."?

Some otherwise loyal Theosophists think that the Movement has failed for this cycle, because of the dissensions and false doctrines so much in evidence. They ought to remember that Masters never cease working, and that it is always possible for even the humblest Theosophist who is clear-eyed and humanity-loving to aid Their endeavor. The way to know the truth is to get back to what the Teachers themselves gave, both in philosophy and in right work. If that is done, it will be found that there is neither "variableness nor the shadow of turning" in the "U. L. T." from the lines laid down by those Teachers. We need to bring again and again to the attention of all discouraged or bewildered Theosophists what H. P. B. wrote to Judge in 1888:

> "Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest, reliable Theosophists in a death-struggle with the world in general, and with other —nominal but ambitious—Theosophists. The former are greater in number than you may think, and *they prevailed,* as you in *America will prevail,* if you only remain staunch to the Master's programme and true to yourselves."

And again: "For it is only when the Nucleus is formed that the accumulations *can begin* that will end in future years, *however far,* in the formation of that body *which we have in view.*"

Students have missed much by careless reading. If this is a Movement inspired by Masters, and if H. P. B. and Judge were Their mouth-pieces, there is the necessity for looking into the meaning behind the words They used. To think that the *effort* had failed and that it was no use to try further, would show lack of faith in the Masters and a misunderstanding of the great occult laws that govern such a Movement as this. "The wheel of the Good Law moves swiftly on. It grinds by *night* and day. The worthless husks it drives from out the golden grain, the refuse from the flour."

This must apply to the movement, as well as to everything else—being Universal in its scope. I do not think that They used words purposelessly; it is for us and for all others who would serve Them, to apply, apply, apply Their teachings. There is no time limit to effort.

—ROBERT CROSBIE.

THE LAW OF ASSOCIATION

All actions, progressive or retrogressive, spring from and are due to correlations of primary, or spiritual, forms of Life, whether we call those primordial forms of Being by material or by psychical terms. They are *both* conscious and substantial, both subjective and objective. Every "atom" in the Universe has the potentiality of self-consciousness in it, and is a Universe in itself and for itself. It is an atom and an angel—or "Pilgrim-Soul."

Nature, or the collectivity of Lives, correlates these "geometrical" or primary Forms of Being, not only in the primordial, but also in the manifested matter of our phenomenal plane; and so with her compounded elements. In all this, from first to last, there is no place for miracle, for accident or chance, for favor or special privilege of any kind.

Theosophists know full well that the religious heart, the scientific mind, the "man in the street", are what they are, the victims of relative truth, because they have never either started their thinking from all-inclusive premises, or reasoned out their perceptions to a logical conclusion, *i.e.*, their thinking always has missing links of causation and effect which have to be filled in by such notions as miracle, chance, accident, good or bad fortune, etc. But Theosophists themselves fall victim to the same pitfalls, because they do not think out for themselves the mathematics of the principles, rules, and examples placed before them in the text-books.

What is that mysterious law of association or correlation which is the basis of all manifested existence? Simply, that "all beings act according to their nature" when not restrained—whatever their nature may be. "Like seeks like" in the invisible as in the visible worlds. "Man", here in the body, is a compound of all the elemental forms of life—and is or may be conscious of them and of the fact of his association with them. Because of this association he is Self-conscious, and may at his "will or pleasure" restrain or give free rein to any of them, which means, rule or be ruled by them.

ONE-POINTEDNESS

THE Pandava princes—Yudhisthira, Bhima, Arjuna, Nakula and Sahadeva—the royal sons of Kunti, were skilled in the use of arms. All were pupils of Drona, the master-archer.

Drona, one day, was desirous of testing by open competition the relative excellence of the young men he had trained. So he caused an artificial bird to be made and placed, as their target, on the top of a tree. Then, assembling all his pupils, he said: "Take up your bows and stand practising your aim. When I give the order you will cut off the head of the bird. I shall take you one by one in turn."

Then he called Yudhisthira to him alone. "Now be ready," he said, "to shoot with your arrow when I give the order." And Yudhisthira took up his bow and arrow as he was told, and stood ready.

"Do you see the bird on the top of that tree?" asked Drona.

"I do," answered Yudhisthira.

"What do you see?" said Drona quickly. "Myself, or your brothers, or the tree?"

"I see yourself, sir," answered Yudhisthira carefully, "my brothers, the tree, and the bird."

Three times Drona repeated his question, and three times Yudhisthira gave the same reply. Then with great sorrow Drona ordered him to one side. It was not by him that the arrow would be shot.

One by one, princes and nobles, the Pandava brothers and their cousins the Kurus, were all called up, and in each case Yudhisthira's answer was given: "We behold the tree, yourself, our fellow-pupils, and the bird."

One man only remained untried, and Drona made no effort to conceal his disappointment. Now, however, he turned with a smile to the last and called to him Arjuna, his favourite pupil. "By you, if any, must the bolt be sped. So much is clear, O Arjuna!" he said. "Now tell me, with bow bent, what do you see—the bird, the tree, myself, and your friends?"

"No," said Arjuna promptly; "I see the bird alone, neither yourself, sir, nor the tree!"

"Describe the bird to me," said Drona briefly.

"I see only a bird's head," replied Arjuna.

"Then shoot!" said his master with frank delight, and in an instant the bird stood headless on the tree, and Drona, embracing Arjuna, declared that in the whole world there should not be another equal unto him.

KARMA OF THEOSOPHICAL MOVEMENT

MASTERS of Wisdom at one pole, humanity at the other, are the two extremes of the Theosophical Movement. The connecting bond of action, or Karma, is provided on the one hand by the periodic messengers of the great Lodge of perfected men called *Mahatmas;* on the other, by those men in the world who are attracted to and by the person and the teachings of the messenger.

The work instituted by the messenger, the extent of the teaching imparted, necessarily varies with what might be called the dramatic unities of rank, place, time, and compact. According to H. P. Blavatsky, there is an *Avatar* at the beginning and at the close of each new human race. At successively widening intervals, there is an Incarnation of similar nature, but always in lessening degree, and always within the sphere of limitation set by the preceding Guardians of the growing humanity. All of these avataric descents are *in propria persona*—their distinguishing characteristic. H. P. B.'s teachings on this subject are easily confirmed by an examination of the common nature and common manifestations attributed by every religion to its so-called Founder, although the same examination will disclose that none of these Great Teachers ever established anything of the kind. That has been invariably done by those who came after—disciples of one degree or another in the understanding and misunderstanding of the nature and mission of the Teacher. It is sufficient for present purposes to refer the student to the fourth chapter of the *Bhagavad-Gita* for an ancient recital of the true beginning and subsequent degeneration of the Theosophical Movement until a point is reached when the avataric cycle is repeated. This avataric cycle is the key to the understanding of the chronological tables in the various Hindu and other ancient scriptures. It is likewise the key to astronomical cycles, those of the periodic destructions and renovations of continents, the rise and fall of civilizations, changes in the Kingdoms of nature, in the bodily as well as other principles of man, and, in fact, to all those mathematically operating processes so suggestively spoken of in the Theosophical teachings concerning globes, rounds, and races. The great mystery of the descent of the Reincarnating Egos into the then astro-physical bodies of the "mindless men" is also wrapped up in, succedent to, and dependent on these avataric cycles.

Students even partially familiarized with the fundamental teachings of H. P. Blavatsky will have no great difficulty in mentally

postulating that there is neither beginning nor ending to anything, in the popular, the theological, or the scientific sense of those terms. Nothing that is *substantial* could ever have been "created," nor can it ever be "annihilated:" it simply eternally *is,* now in this state, now in that; now in one form, now in another, in beginningless and endless mathematical order and relation. From the most lethargic center of perception imaginable, from the minutest conceivable atom, from any point in Space as a latent centre of force, up to any possible range of manifestation or degree of perfection, it is always and ever the same Beings engaged—one and all embodiments spiritual, psychic, or physical, of Souls which in their stupendous collectivity are either at rest or in action of some kind. Those at rest, in some Nirvana, or those in action, under Karma of some sort, do not and cannot remain indefinitely in *any* state, condition, or form, whether the highest, the lowest, or the intermediate. This again is set forth in the *Bhagavad-Gita* in the all-inclusive phrase from chapter fifteen: "It is the primeval spirit from which floweth the never-ending stream of conditioned existence."

It is possible for any Being or Soul to reach that state of perfection wherein the whole course of manifested existence is assimilated by the individual consciousness, and constitutes the Individuality in fact. Such a state arrived at, there could no longer be, for that Individuality, either Nirvana or Karma in any sense imaginable by human consciousness, for they would exist in him, not he in them. A flash of this is conveyed, so far as words can give light, in the eleventh chapter of the *Bhagavad-Gita.* There would no longer be, for such a Being, either anything knowable or anything "unknowable," for both alike would have become to his consciousness what they actually are—*Maya,* the illusions of SELF.

For all other Souls, the whole of Life appears to be either ceaseless action or endless repose—Karma or Nirvana. Those involved in Karma struggle and dream of some far-off Nirvana wherein "the wicked cease from troubling and the weary are at rest." This constitutes "the waking and the sleeping of the great *Brahma*" which is duplicated in the waking and sleeping, the birth and death, over and over again, of every Soul, individually and collectively. For each Soul *is* "Brahma" and knows it not, but must continue to struggle and rest in alternating phases until he, too, arrives at "perfection." All this, and much more, is implicit in the statement of the Third of the "fundamental propositions" of H. P. Blavatsky's *Secret Doctrine.*

Within the avataric cycle of Incarnation there is and there must be a similar cycle for every Soul, for the least informed Soul is as in-

destructible as the greatest. So, to all Souls alike, it is equally true to say: "That thou art; never was time when thou wert not, nor shalt thou ever hereafter cease to be." Thus, in attempting to consider the career of any Being, the cycle in incarnation of any Soul or collectivity of Souls, what is essential to assume is the mental attitude that this is not a new Soul, but a new cycle. This attitude taken, it becomes as easy and natural to consider the vast sweep comprising the life-cycle of any given solar system, race or races of humanity, as to survey the life-time of a single specimen of mankind or of any of the other Kingdoms of nature. The "elementals" are not "here" for the first time, nor are the mineral, vegetable, animal, human, or divine "Monads." All alike have been in many precedent Nirvanas and *Pralayas,* many former worlds and other spheres of manifestation or repose.

Just as all cycles of manifestation are dependent on the avataric cycle of activity, so all periods of repose are due to the withdrawal of the "presiding Spirit." Throughout that vast cycle of incarnation or "necessity" called a *Manvantara,* the perfected Beings do not retire from the sphere of manifestation, but ever maintain their unrelaxed activity, although unknown and unimagined by those involved in Karma save as the *Mahatmas* choose to present either an actual or an illusive Appearance within the perceptive range of those to whom They come. Were They to withdraw actually or actively, the "manifested Universe would cease to be."

Bearing all this in mind, certain conclusions will then naturally present themselves to the student. It will be evident that the appearance of H. P. Blavatsky amongst men was not her first nor will it be her last, and equally that she is not the only one engaged at all times in the same divine mission, however the participation may vary. It will be clear that her Theosophy is no new thing under the sun, but is, simply, the re-presentation of what has been known and given before. In the same way the conclusion will become irresistible that when left with mankind this Wisdom has been over and over again so corrupted by succeeding generations as to become not merely unrecognizable, but the reverse, the black Shadow of the original impartation. All study of history and tradition, as well as of what exists today in the form of religions, philosophies, and other systems of thought, will confirm this conclusion. Finally, the conclusion will be equally certain that the men of today are themselves not here for the first or the last time, but have themselves pursued, in the words of Mr. Judge, "a long, an immeasurable course of activity and intelligent perception on other systems of globes" besides the present one.

This means that the men and women of our time, the Theosophists among them, have many times before, in other ages and under other conditions, contacted former messengers and former presentations of the Wisdom-Religion, in near or remote relationship, and have had a share and participation in their benefits, a part and lot in their obscuration and degradation. No other rational conclusion can be reached than that those drawn into the area of the Theosophical Movement of our times are men and women who studied and practiced Occultism long ago in other lives, now buried beneath subsequent accretions of good and evil experiences. And the vicissitudes of the Movement during the scant half-century since H. P. Blavatsky, her mission accomplished, withdrew from mortal vision—those vicissitudes should not only amply confirm the accuracy of her teachings, but should convey a thousand practical lessons to every thoughtful Theosophist. For one thing, the misfortunes of the Movement should show, in the great contrast of Light and Darkness, the immense distinction between the nature and knowledge of the Teacher and the understanding and work of any and all of her Disciples. Few Theosophists have grasped even in part that Messenger, Mission, and Message are unique, *sui generis,* in all that concerns the conjunction of cycles which made possible her appearance. Yet until this is seen by the Theosophist for himself he is at best but a *"lay-chela,"* a candidate for admission to the Mysteries—no Disciple at all, in the sense meant by the phrase "an accepted *Chela.*"

Regarded in this light, who of all the many, in the past and in the present, who have acclaimed themselves or have been acclaimed as *Chelas* even, let alone as Occultists, Initiates, Successors, and so on—who amongst them all can stand examination on his own *voir dire,* his own say-so as to his fitness to bear the title with which he has crowned himself or with which he has been crowned by those who have gone to school to him instead of to the true Teacher?

Any student can quickly ascertain for himself with what scrupulous care H. P. Blavatsky kept within the limits traced by her mission, can observe for himself her reticence in a thousand directions and on a thousand points on which her followers hungered for information. Anyone can easily find out for himself with what accumulations of accessible evidence she buttressed her every statement of doctrines. Everyone can learn without difficulty her incessant repetition of fundamental principles and ideas; her constant admonition and example in diligence, in study, in altruistic efforts to spread as quickly and as widely as possible the bearings of her teachings on the religions, the philosophies, the ethics and ideas governing the conduct

of men. And any one can contrast with all this the course followed by those recipients of her philanthropy who have assumed to speak in the name of Theosophy, in her name and that of her Masters, to their fellows now looking for light as they were looking for light when they came in contact, under Karma, with H. P. B. The continuous stormy career of the Movement since she departed, the rival leaders and societies, the contradictory doctrines and practices taught on every hand—do these indicate true Discipleship on the part of those responsible for the chaos into which the Movement has degenerated?

Certainly Theosophists are a house divided against itself—as much as, perhaps more so than, the surviving relics of former great teachers and teachings now miscalled religions. All this points to the existence of a vital error somewhere among Theosophists, whose peaceful mission it was and is to preserve in their purity, to study, to promulgate, to apply the great teachings recorded by H. P. Blavatsky in furtherance of the three Objects of the Theosophical Movement. Instead of the longed-for reconciliation of those savage differences of race, creed, condition and organization which rule and ruin mankind, Theosophists themselves have fallen victim to the Karma of the past and present, and are themselves a terrible example of what ought not to be.

If we cannot recognize Theosophy for what it is, how can we recognize H. P. B. for what she is? If we cannot recognize her for what she was and is, how can we recognize the real nature and work of William Q. Judge? Yet upon this triple recognition rests the good Karma of the Movement, as its evil Karma springs from the failure to gain that recognition. It can only be gained by *earning* it.

CAN WE BE WRONG?

AS the world of men in which we live is not motivated nor operated in conformity to Theosophical teachings, it is quite the usual thing for students of Theosophy to find themselves at variance with the thoughts and actions of those about them, while they must still conform in outward detail at least to established custom. When one is working with a group whose members think and act as he does his convictions are apt to be a bit stronger than when he is alone, but it is when surrounded by those of opposite aim and motive that his real tests come. He may be tempted to compromise, to seclude himself, or to conceal the nature of the ideas under which he labors. Excuses for such temptation are matters of every day occurrence, but excuses for falling into temptation are not to be considered. As Theosophists are not accountable to any central or local authority, to whom could such excuses be offered?

When one is in Rome he may be affected by Roman ideas and may outwardly conform to such practices and customs as do not involve compromise, hypocrisy or deceit; but if one has obtained at home a reasoned conviction that certain ideas are true he will know that any change in his location will not alter the truth of them.

To be in such condition and subject to the pressure of ideas alien to his convictions is at this time the lot of practically every Theosophist. This should be cause for rejoicing; it is a golden opportunity. Ideas do rule the world, but the ideas held by any majority of men are by no means, because of their majority, a criterion of truth. Yet, when we are alone in conviction on any certain matter, and opposed by dozens or hundreds who act from a purely personal and "one life" basis, their very earnestness, the apparent logic of their arguments and the popular support they enjoy may cause us to ask ourselves, "Can we be wrong?" And who can answer the question save ourselves, for who else knows?

We can, indeed, be wrong and frequently we are wrong. We are always wrong when we ask that question, because we are considering our little selves instead of the value of the *ideas* under question. Here is our opportunity—two of them, in fact: one, to place ourselves in proper relation to ideas; this done, we are no longer concerned as to whether *we* are right or wrong. The other is, by standing firm to teach a respect for, and possibly agreement with, the ideas we know to be *true,* however unpopular. How is it possible for us to find ourselves in opposition to popular ideas, unless we

are either moved by the truth within us, or are swayed by some emotion or complex? If we know the former to be the case, we are right; if the latter, we are wrong.

To stand upon our conviction in the face of popular prejudice requires strength; to make wise use of what we know as right requires discrimination. Every Theosophist knows why nothing worth while can be gained by argument. Every Theosophist should know the *occult* meaning of the saying "Blessed are ye when men shall revile and persecute you for my sake; rejoice and be exceeding glad for great is your reward in heaven."

One student, complaining to another that he was treated by his associates as being "queer" because he was a Theosophist, was told "If you are *sure* that Theosophy is right, remember it is *their* queerness which makes you seem queer to them," and thus found an intelligent basis upon which to deal with and tolerate his neighbors.

When arguments are loudest, Truth seems to stop her ears; when we know what is right we will not argue. Let us remember, if we can, how we acquired the degree of Theosophical knowledge we possess. In the beginning we heard certain propositions laid down; they seemed to be logical and the ideas were repeatedly said to be "universal and without exception." Wanting the truth, we began to test those ideas, and have been testing them ever since. We will continue to test them, because our nature is the same as that of those fundamental ideas of Life, Law, and Being. They have been tested ever since Man became a thinking being, and have always been found "universal and without exception." Dogmatism? No,—fact! All our real knowledge has come about by that testing, along with practical application.

Having such criterion for the testing of all ideas, we must of necessity stand alone when false ideas hold sway over men's minds. Yet we are not really alone; the entire universe is in sympathy with us, for it exists in accordance with the ideas for which we stand. Let us remember that no major premise or minor detail of the Theosophical philosophy has ever been found in error, notwithstanding the many challenges made. We can be wrong—but only when we fail to act upon such basis of fact!

THOUGHT-POWER

EVERYTHING we see is a concrete manifestation of the Power of Thought. Modern speculations postulating the sovereignty of mind over matter, and that thought may be the very basis of matter, are approaching this idea. Sir James Jeans, one of the most widely read of present day physicists, advances this very inference. Perceiving that what we call matter is at best but one stage of the visible phenomena produced by something which eludes classification, he solves the difficulty by placing mind as the only reality, and all else as the foliations of this mind. But this view is not complete. Who or what is it that uses mind? Is it an anthropomorphic God? Is mind another kind of substance? Where did "mind" come from? What is its place in the scheme of things?

More and more we see that the ancients began where the moderns leave off. The teachings of Theosophy in regard to Mind are in most part self-evident, and in all cases self-provable. They leave no gaps or missing links, and amply bear out the oft-repeated assertion that Theosophy is the only all-inclusive philosophy.

Behind and within all that is, is an omnipresent, eternal boundless and immutable principle, the common source and container of all powers and their productions. Is this a "personal god"? Impossible; for in ourselves we see its reflection at the very root of our being—the Power to Perceive. Further, we see that this same power of perception exists in all other forms, regardless of type or condition. The Perceiver is One; its perceptions are infinite. And this brings us to a consideration of another power, the power to assimilate experience.

The principle of Intelligence is resident throughout the manifested Universe. It is the assimilated perfect knowledge of the Perceiver acquired in this and previous great days of evolution. In the lower kingdoms we see it as the innate intelligence we call instinct. Although man is the most intelligent being in the universe, as individuals we are in most cases unable to tap this vast reservoir of perfect knowledge, because of the modifications of that power which makes us conscious of our individuality—the Power of Thought.

The ability to think, to reason from premise to conclusion, raises man above the stature of the animal. It is not a production of the brain. The more complex form of man is made necessary by, and is the fruit of this very Power of Thought. The thinking principle

was held by all the ancient sages to be the tool or instrument of the soul, soul in this sense being considered as the Perceiver plus perfect knowledge. Through the Mind, which itself uses lesser and more particularized instruments to contact experience, man is aware of himself as an individual. This is at the root of the great mystery of good and evil. It explains the dual nature of human beings.

The Soul of Man uses the power of thought in any direction. While awake in a physical body he is involved in the modifications of the individual mind. Sense perception, being of an incomplete and erroneous nature, owing to the limitations of the instruments used, is the cause of man's imperfect knowledge in regard to nature. This imperfect knowledge leads to erroneous action, the results of which chain him to a perishable transitory instrument. All the time the possibility exists, were his thinking principle freed from the domination of the senses, of forming an intimate contact with the vast store of universal perfected knowledge resident in that principle denominated in Theosophy, *Buddhi.* To man only is this possible, for the lower orders of being have not as yet acquired the power of reasoned thinking. There are, however, evidences of thought in these lower kingdoms which must be enquired into.

It is the partially awakened Mind which makes the Man. The very name "Man" comes by derivation from the word *Manu,* the Thinker. So it is the ability to use "mind" in a certain way, *i. e.,* to *consciously* think that distinguishes mankind; not differences in essential nature. From this we can see that while the action of Mind in the production of the phenomena which we call nature is more recondite, its action may be understood by a careful consideration of the principle in ourselves.

If we shut off for the moment all the ordinary faculties of the human mind, such as the ability to contrast a present sense perception with the memory of a past impression; the ability to contrast different trains of action and envision their results; imagination of future sensations; abstract, metaphysical, and like modes of thinking—we can see that for the moment we would become a being which *feels* and acts. That is the state of consciousness of the animal kingdom—a state of contrasts between feelings only, expressed in terms of desire and aversion. Lessening the sense of contrast between these two opposed feelings, and, in fact, repressing the very sense of "feeling" until it almost becomes an apperception, we approximate the consciousness of vegetable existence.

The mineral must exist in a state of apperception pure and simple. The selective choice which it exhibits springs from something else

than even a rudimentary sense of separateness. Desire and aversion, as applied to the individual being, could not exist unless that being felt itself separate. With a dawning sense of separateness the desire to act in such a way as to benefit self becomes more pronounced, and instruments more susceptible to individualized action are in evidence, from vegetable to man. But in the mineral we do not find the evidence of separative (*kamic*) action. We see but selective *hierarchical* action within certain rigidly prescribed limits—an unvarying reaction to specific external stimuli. Whence comes this intelligent purposiveness? Theosophy answers, from the assimilated wisdom acquired by Mind in all fields of operation.

The power to think, when immersed in the sense of separateness, becomes an individual mind. Yet we must see that whatever perfect knowledge the individual mind evolves immediately becomes part of the assimilated perfect experience of every being in the universe, whether or not that being is conscious of the fact. Theosophy calls this vast body of perfect knowledge *Buddhi*—Spiritual Intelligence. It is the guiding principle behind the infallible action of consciousness seen in the chemical atoms. True, individual minds can and do work in, upon, and through various combinations of the elements, grouping and reforming them in accordance with ideas held and discarded, this action in itself being the method by which accretions to Spiritual Intelligence are gained, to be reflected some day in a wider range of action in the very elements themselves. When that day dawns, we hail a new kind of matter, not recognizing that what we see is but the widening of the field of expression for consciousness acting through matter. Matter is but the object of perception, changing in accordance with the intelligence which perception creates.

Father, Son and Holy Ghost—Spirit, Matter and Mind, can be traced under symbol and differing designation in the highest recorded thought down the ages; in our everyday observation of the workings of Nature around us, we find the means of using our individual power of thought to come to a realization that these three are in fact One, and we are THAT.

KNOWLEDGE AND REALIZATION

THEOSOPHISTS, even the humblest, encounter perforce the identical problems which occupy the greatest minds. These problems may all be included within the scope of a single phrase of H. P. Blavatsky: It is to find "the rational explanation" of those experiences common to all sentient beings. The validity of Theosophy rests upon no creed, no dogmas, no authority however esteemed, as upon no phenomena. It is the explanation of all these—or it is itself but one more added to the already too numerous culs-de-sac of the mind. Theosophy is in conflict with no one, as it is in conflict with no religion, no science, no philosophy. It is their explanation—or it is nothing.

Knowledge and realization are terms to indicate states of being at extreme poles. When a philosopher has toothache, he may be in possession of all the knowledge there is, but his realization is that of tooth-ache. When a man is happy, his knowledge may cover all possible misery, but his realization is the exact opposite of his knowledge. Knowledge is always of what is, at the moment, non-being. Realization is always, for the time being, isolation both from what has been, what is to be, and equally from all that is not-self. Knowledge, in our use of the term, always implies duality—the separation of the Knower from the Known. Realization, on the other pole, is that experience in which the Knower is identified with the Known—and by consequence "knows no separateness at all."

Knowledge is always relative, always incomplete of necessity, because of its inherent duality. Realization is always absolute because in unity there can be no sense of relativity. Mind is that Power inherent in every being by the use of which both knowledge and realization of Self are possible; by which both separateness and union, both being and "non-being," are *identified*. "That knowledge which through the soul is a realization of both the known and the knower is alone to be esteemed as Wisdom"—Theosophy.

One may "know all about" another being, high or low. This is mere "head-learning." But suppose one *were* that other being for a moment or for a life-time—he would *realize* something that no amount of head-learning could give him. Conscious realization of all Life is the goal of evolution.

YOUTH-COMPANIONS' FORUM

WHAT is the Theosophical point of view on hypnotism? I know a man who recovered his sight by being hypnotized, but I have myself an inner repugnance to this method.

Hypnotism is a word descriptive of some of the phenomena of mesmerism, a branch of occult science but rediscovered by Anton Mesmer about 1775. Its *rationale* differs from that of mesmerism in that when hypnosis is attained through passes in the air or by concentration of the eye on some bright object, the mesmeric trance is achieved by a synchronization of the nervous system of the subject with the object gazed at on the plane of *molecular* vibration, while in the case of mesmerism or animal magnetism, the will of the operator works on the plane of *atomic* vibration.

What happens to a man when he is hypnotized by an operator, or, as Mr. Judge calls him, a "subjugator"? Two things of vast significance. The soul-man is separated from the astral body, leaving that portion of his nature utterly rudderless, the blind slave to all casual or malign suggestion. The physical body is subjected to complete paralysis, rendered unable to transmit its outer impressions to the astral man, thus removing this normal modification of the inner being. Bereft of the stimuli of both the higher self and of the lower physical body, the astral organism is in a sense completely divorced from all influences other than the will of the operator. Having full command of this plastic medium by reason of vibratory rapport, the operator can cause whatever effect he desires, merely by planting the seed in the astral body of his subject, which, in the course of time, will work itself out in the physical as would happen under normal circumstances. Are cures performed in this manner permanent? Sometimes, but the Karma of disease, if not yet at its fruition, will work out its punitive end on other planes, or through recurrence of the illness in another form.

It will be seen from the foregoing that the person who submits to treatment of this kind exposes himself to incalculable danger in the hands of an ignorant or unscrupulous operator. Small wonder that the questioner has experienced an "inner repugnance" to the method. A real occultist, one who understands thoroughly the forces used, whose motive is undeniably pure, might, under the proper circumstances, use his mesmeric power to good end, but in these days, when self-appointed hypnotists know nothing of the astral man, and would doubtless deny its very existence were they told of

this mainspring of their art, it behooves us to steer clear of mesmerism and hypnotism in any form. Mr. Judge clearly expressed his attitude when he wrote that a law to prohibit totally the practice of hypnotism would gain his vote.

Would you please explain the Theosophical point of view on house-pets? Is it wise to have them? If one has them, how regard them?

In the scheme of nature, what is the function of animal life? To provide amusement for humanity? Hardly! The animal kingdom offers a vehicle of expression to a hierarchy of beings which have in intelligence evolved to that degree of consciousness which we call animal. Will it aid these entities to lead unnatural existences as pampered pets in human homes? If not, pets are wrong.

But what about a breed of dogs, pekinese, for example, that have for centuries been bred to a life of royal idleness and which, if thrown back into their natural habitat, perish miserably? At least we can stop buying and breeding them. Removing the artificial perpetuation of the breed would permit the life imprisoned in those pathetic little animals to seek a more normal expression in natural forms undistorted by human interference. And it is only reasonable that the keeping of pets sets up karmic bonds between the owner and the animal lives which are undesirable for both.

Would a Theosophist who found a dog homeless and starving leave it to die, or, having owned a dog before contacting the teaching, upon doing so, callously discard it? Evidently here, as in everything else, motive is the all-important factor.

We have only to regard animals for what they are: Life, with a certain acquired nature, bound to act according to that nature. It remains for us to distort their natural life as little as possible, to treat them with kindness and justice, neither over-exactingly nor over-indulgently, and with the impersonality which is the law of nature for man and beast alike.

The "Ocean" says that down to the smallest atom all is soul and spirit. Can this apply to arsenic, for instance, and other poisonous substances?

Theosophy holds that *all* is life, an aspect, or manifestation, of the one Great Spirit. The logical conclusion from such a postulation is, inescapably, that every iota in the universe, whatever its pleasant or unpleasant qualities, is to be included as "soul and spirit, ever evolving under Law."

Now good and evil, *per se*, are relative, not absolute, terms; and even so deadly a poison as arsenic (when taken internally by man

and the animals) is quite inoffensive in its natural, metallic state. Moreover, there are not a few instances where arsenic may be employed medicinally, with results the reverse of its usual "evil" effects. Further, arsenic, as well as any of the components of the divers lethal compounds which man spends time and money to ingeniously concoct, acts, of itself, simply in accord with its natural, elemental affinities, and does not wilfully leave its natural environment to wreak havoc upon its fellow-creatures—which manifestly can not be said of all human beings!

As to why, in an essentially Divine universe—a belief which is ineradicably ingrained in the hearts of humankind—there should exist such paradoxes as ruthless elemental forces, savage beasts and deadly poisons which recurrently wreak death and demolition upon man and his works, neither the science nor the religion of the day can satisfactorily explain. The writings of H. P. Blavatsky—teaching that man is an immortal, essentially spiritual being who is responsible for the evolution of his lesser evolved, yet essentially spiritual, fellow-creatures, which are uplifted or degraded by his usage of them, as well as by his actions and thoughts being indelibly impressed upon the nature of every being; that every past act of disharmony is ultimately adjusted, in future days, years or incarnations, by unerring, impersonal Law—these teachings afford a rational, philosophically consistent, albeit personally unwelcome, explanation.

The True Education

The most profound thinker and the most correct reasoner might well afford to devote a life-time to the apprehension of the philosophy of occultism, and other life-times to mastering the scientific details, while at the same time his ethics and his religious life are made consistent with the principle of altruism and the Brotherhood of man. If this be regarded as too hard a task, it is, nevertheless, the line of the higher evolution of man, and, soon or late, every soul must follow it, retrograde, or cease to be—*W. Q. J.*

SCIENCE AND THE SECRET DOCTRINE

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A brief statement of the fundamental principles of Theosophy, and as briefly some articles of faith upon which Dr. William M. Davis believes "reverent science" is founded (Harvard Professor Explores "Reverent Science," *The Literary Digest,* January 6, 1934) may be set down in parallel columns:

The Secret Doctrine establishes three fundamental propositions:	According to Dr. Davis:
(*a*) An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought— . . . "unthinkable and unspeakable." (*S. D.,* I, 14).	Reverent science devoutly refrains from assuming to know the nature and thoughts of a Supreme Being by imputing even the best of human thoughts and nature to Him. It stands humbly silent before the ever-expanding mystery of the universe.
(*b*) This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. (*S. D.,* I, 17).	Reverent science has a secure faith in the persistence of natural law through time and space, because such persistence has repeatedly been shown to be in the highest degree probable.
There is no miracle. Everything that happens is the result of law—eternal, immutable, ever active. (*Isis Unveiled,* II, 587).	In view of this faith, certain reported events, known as miracles, which interrupt natural law, are discredited.
(*c*) The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. (*S. D.,* I, 17).	Reverent science believes that various communities or tribes or peoples have, through their purely human efforts, gradually formulated such rules of behavior, or codes of morals, or principles of ethics, as seemed fitted for their needs in the successive stages of savagery, barbarism, civilization or enlightenment.
. . . ethics are the soul of the Wisdom-Religion, and were once the common property of the initiates of all nations . . . the ethics . . . are the essence and cream of the world's ethics, gathered from the teachings of all the world's great reformers. (*Key to Theosophy,* 14, 48-49).	It is the clear duty of every one not only to live up to the code of his community, but also to try to improve it.

The Ego receives always according to its deserts. After the dissolution of the body, there commences for it a period of full awakened consciousness, or a state of chaotic dreams, or an utterly dreamless sleep undistinguishable from annihilation.... These are the *post-mortem* fruits of the tree of life. Naturally, our belief or unbelief in ... that immortality as the property of independent or separate entities, cannot fail to give colour to that fact in its application to each of these entities. (*Key to Theosophy,* 165).

Reverent science accepts, without asking to know, whatever fate is in store for us after death, be it immortality or annihilation, in the complete trust that it is a fate fitting the part we have to play in the unfathomable mystery of existence.

We would that all who have a voice in the education of the masses should first know and then *teach* that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people take their precepts as the rule of their lives. (*Isis Unveiled,* II, 635).

Reverent science is much concerned with making our life on earth as good, as unselfish and as helpful to others as possible, not in order to receive posthumous punishment for not doing so, but in the convinced belief, based on long human experience, that in a life so conducted man finds his highest and deepest satisfactions and his fewest regrets.

Thus, in the great drama of evolution—not quite as painted by science, but rather as traced in nature both visible and invisible—there is a universal evolution and involution from the spiritual, through all stages or densities of matter, back to the spiritual condition again—plus the experience gained. Hence, the welfare of the Soul is or should be the greatest concern.

The modern scientist is confessedly agnostic. The occultist is reverently and progressively gnostic. Prof. Davis is said to see a growing reconciliation between religion and science, with the ethical teachings of religion retained. This, indeed, is most desirable, and the only solution to the problems of both—on the condition, however, that the true basis of philosophy and true ethics is arrived at. Theosophy as the Ancent Wisdom is the origin and synthesis of true science and true religion, as it is also the summation of all true ethics.

STUDIES IN THE OCEAN OF THEOSOPHY

XXI

KARMA as viewed from the personal standpoint is usually called "good" or "bad"; but the impersonal classification of the Teachers designates it as of "three sorts," including all phases. The first sort is "that which has not begun to produce any effect in our lives"; the second, Karma "which we are now making or storing up"; the third, that "which has begun to produce results."

As sown grain requires favorable conditions for its fruition, so do all causes, physical or metaphysical. Hence, effects may be delayed by other forces "strong enough to temporarily prevent" their operation. Unsuitable bodily, mental, and psychical faculties with their tendencies may hold oncoming Karma quiescent, like moisture suspended in the atmosphere until precipitation is possible. It is this class that brings about the sudden and radical changes, joyful or sorrowful, so prevalent in the human drama portrayed on this Earth.

Karma of the second class, that now in the making, "will operate in the future when the appropriate body, mind, and environment are taken up" or "whenever obstructive karma is removed." "This bears both on the present life and the next one."

The third class, that of effects presently experienced, "is the operating now in this life on us of causes set up in previous lives."

Rigid justice rules the world. From cause, result must flow. Thoughts, words, and acts must be accounted for. From such accounting, "none can escape either by prayer, or favor, or force, or any other intermediary." "Rebellion is useless, for the law works on whether we weep or rejoice." So teaches the Doctrine of Karma. Small wonder that these stern statements often strike terror to the heart when Theosophy is first contacted! For initial contact marks the first stage of transition from superstition to truth, from belief in an extraneous personal God to conception of inherent Divinity. The church elevates a "saviour," alleged, for the paltry price of public acknowledgment, to shoulder the sins of his constituents. Between such "leaning" and the "firm position" of self-reliance and individual responsibility admonished by Theosophy, there yawns a vast abyss, seldom spanned without trepidation. Caution is then needed, lest the Teaching be poured into moulds of preconceived ideas, construing rigid justice as fatalistic inflexibility—not far removed from the all too familiar question: "If I wronged him in

my last life, must he wrong me in this life?" Right of *choice* is forgotten, as the fact that no man can be forced to harm another. Passing strange it is, how infrequently such endless-chain suppositions are couched in terms of brotherly love and reciprocity, in accord with the inner harmony, which ever "must be restored if violated."

Mathematically exact, Karma includes the choice of the immediate moment, precluding inflexibility. What have *rebellion, weeping, rejoicing, favor, force,* or *intermediaries* to do with restoring equilibrium and establishing justice? And since when has prayer cancelled debts? The Science of Life is the science of action. It points out facts well known, but insufficiently pondered, being usually confined to strictly objective matters. Every cause must produce an effect; and every event is an effect of prior cause, itself becoming a cause for further effects. However, no line of Karmic sequence wends a solitary way, unaffected by other lines. Events transpiring hour by hour are the grand total of all results due to manifest—combinations representing innumerable cancellations and augmentations, modified by present action; for even attitude of mind is action, and so is desire.

If effects could not be counteracted, hunger could never be appeased; for the empty stomach causing it must needs remain empty. Remedial measures, curative and palliative, are plainly mitigations of Karma. The activities of a single day abundantly demonstrate the absurdity of fatalistic conceptions; its ordinary round of duty being a succession of Karmic modifications. The dull, uneventful day may represent the net results of both punitive and compensatory Karma; its crop of evil effects cancelling the happiness that might have been; but its harvest of good preventing a day of woe. The drabness would thus include both beneficent and ill results, yet resembles neither.

"Karma, broadly speaking, may be said to be the continuance of the nature of the act." If, then, the nature of the act be not continued, what becomes of its effect? Consider pleasure: who does not recall the forfeiture of some coveted boon through an adverse mood when the cycle for realization arrived. Joy knocked, but was rebuffed. If fortune can be so offset, the obverse must equally be true—threatened misfortune may be reduced or nullified by the establishment of opposite causes. Nothing is inevitable until it has occurred; but, even then, the manner of its reception is not inevitable. "While old karma must work out and cannot be stopped," effects can be altered and changed in direction for better or for worse. Man is never a victim of circumstances. Each is arbiter of his own destiny, because the "spiritual nature of man is never affected or operated

upon by karma." Therefore, the aroused Spiritual Will endures shocks unswayed, and turns seeming evils into powers for good.

The final work-out of Karma is in the *mind,* before the vision of the Soul-Seer, Seeker of the lesson in all events, pleasing or dire. To the extent that this position is assumed, existence must necessarily become interesting and profitable. When comprehension of Life's meaning and purpose seems more important than enjoyment and its lack more disastrous than pain, fair circumstance can no longer beguile into by-paths of selfishness, cause for future woe; difficulties will engender strength and fortitude; ailing bodies be regarded as hospitals for sick lives for which their possessor is responsible; fear and bewilderment will cease to becloud judgment.

In line with the above, is another teaching of Theosophy, concerning transmutation of Karmic effects from one plane to another. Inasmuch as this "law works on the unseen mental and karmic planes or spheres of being just as it does on the material ones," Karma, finding no suitable channels in one department of the nature, may be drawn to that on which the fires of consciousness are chiefly centered. This may be one reason for the statement that spiritual knowledge reduces all sins to ashes. Herein is indicated the freeing power of correct philosophy, which, in its call to *duty,* presents the "Royal Talisman." The flame of devotion burning in the heart is the great transmuter.

The time aspect of Karma furnishes opportunity for better bases of action. The three classes of Karma point to the Eternal Now and its wise use. The past is the Today that *was;* the future, the Today *to be.* All that remains of the past is its pent-up energies stored in the inner nature, awaiting expression. All that can be done for the future is to lay down good causes in Today that *is,* while its moments glide by on their way to Yesterday. Between dead past and unborn future, flits the immediate present, the only time there is for action. *Now,* past mistakes may be ameliorated and fairer days for the future insured, if and when discriminative choice is exercised.

Mitigation of Karma is not escape, but constructive adjustment. Retribution is not necessarily expiatory; neither is expiation inevitably retributive. Truth, like the sun, quickens all, vivifying the dormant and promoting growth, but also hastening decay and disintegration where these must take place. Theosophy offers the one Karmic short-cut from weary, futile cycles of mistakes to fulfilment of the Law by intelligent and honest living. It directs the attention from frailties to divine potentialities, from dread of punishment and craving for reward to philanthropy, from self interest to brother-

hood and unity. When its idealism becomes a living force, no need for Karmic court-action!

The race is old, backward, and enormously burdened with delinquencies. Yet, "With right knowledge, or at any rate with a confident conviction that our neighbors will no more work harm to us than we would think of harming them, two-thirds of the world's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for nor weapons to act through." Must it not be that the man refusing to act as agent for another's retribution materially lessens his own? And oppositely that each effort in right direction by so much elevates the whole? The mass persisting in wickedness seals its own doom; hence the individual is warned against indifference, "thus moulding himself into the general average karma of his race or nation," lest it "at last carry him off in the general destiny. This is why teachers of old cried, 'Come ye out and be ye separate'."

Yet, if race or nation suffer annihilation, its ensouling entities still "must go on with the task" in some other environment. Europe and America now are affording us of ancient lands and eras another chance to restore the "equilibrium of the occult cosmos" formerly disturbed by our infidelity to truth and duty. More is the pity that Jehovah should have immigrated here also and that the white man's record on this continent have been stained by injustice to his brother and host, the red Indian! These are two of the reasons why comparatively few are moved to desert the tortuous windings of Karmic hazard, "now the ways and the high road on which move onward the great European nations;" to follow the Path of "Brotherhood in *actu* and *altruism* not simply in name."

"Good" and "Bad" Karma

The old definition of what is good and what bad Karma is the best. That is: "Good Karma is that which is pleasing to Ishwara, and bad that which is displeasing to Ishwara." There is here but very little room for dispute as to poverty or wealth; for the test and measure are not according to our present evanescent human tastes and desires, but are removed to the judgment of the immortal self—Ishwara.—*W. Q. J.*

BASIC KNOWLEDGE

THEOSOPHY is basic spiritual or universal knowledge, and is primarily concerned with essentials, causes and major issues. It is only secondarily concerned with particulars, effects and minor issues according as they subserve the major, and it is not at all interested in side issues. Theosophy stands for Brotherhood and the higher evolution of the Soul, and therefore all that truly serves humanity. The ancient teaching makes clear that selflessness and right action are the path to wisdom. The fundamental truth is simple, however and comprehensive. Whenever the attempt is to make it complex and intricate, the result is only to obscure instead of uncover and reveal truth itself. That is how life is often made unnecessarily difficult and hard to live; whereas there is no good reason why it may not be made a joy and a help to all by the practical application every day in every way of Theosophy pure and simple.

Theosophy as the very essence of life and knowledge is exhaustless both in scope and depth. It teaches all there is worth knowing. Life itself confirms the teaching. When through the fire of experience in the school of life its precepts become fused in one's own being, burned in the nature, impacted in the imperishable center of the Self, then it has become real and vital to the individual. That which once was known has been confirmed, has been called forth, has become a living power in life. Few realize that all is comprehended in spiritual knowledge, and even many long acquainted with Theosophical teaching may not have confirmed that it is so. Turning to other ways, thinking to find knowledge, the Soul meets only with disappointment in the end, and coming back again acquires a truer realization of the eternal truths of life. Naturally follows a stronger and more sustained effort and better application in every direction.

The Theosophist alone is able to put information acquired to its truest and most vital use and service. He alone is able to transmute head-learning into heart-doctrine; infusing Theosophical teaching into all life is Soul-wisdom. Half-heartedness is the characteristic quality of mankind as mankind exists to-day, which is neither wholly wise nor wholly foolish in any direction. What we call religion and science personify the dual nature of the human mind. "Head learning" and "soul-wisdom" are *unified* by the basis knowledge of applied Theosophy.

THE SECOND OBJECT

ANQUETIL-DUPERRON

TO THEOSOPHY it has seemed fitting to keep constantly before the minds of as many as possible the names of H. P. Blavatsky and her Colleague William Q. Judge, not as persons or personages in the mundane sense of those terms, but solely as those benefactors of the human race to whose life and labors is directly due the Theosophical Movement of our own times, and to whom, therefore, is due both the gratitude and the fidelity of all sincere Theosophists if they would do their spiritual and moral as well as intellectual part in the effort to "keep the link unbroken" between the world of Masters and the world of men.

But the word "Theosophist" has a far wider meaning than most are accustomed to consider, just as has the word Theosophy and the expression, The Theosophical Movement. This was many times pointed out by both the great Teachers of our time, but is often forgotten. So the word Theosophist has with all too many come to have actually as sectarian a meaning as the worth Catholic or Methodist or numerous similar words in every religion, thus merely meaning one who is a member of some particular society or other body using the words Theosophy and Theosophical Movement. And just as methodism, catholicism, and countless other brands of sectarianism now stand in place of the original teachings of Christ, of Buddha, and others, so the word Theosophy has come with many so-called Theosophists and with the public, merely to mean the various creeds and speculative writings emitted by the numerous successors, leaders, and revealers who pose and pass as authorities in the theosophical world. How is this universal human tendency to pull down spiritual Teachers and Teachings to the common level, to be avoided? Only by the same assiduity on the part of those "who see the truth and look into the principles of things" to keep the genuine in circulation, as is displayed by those whose energizing motive is such that it carries them further and further from "the straight and narrow path."

In the Declaration of the United Lodge of Theosophists is the affirmation that it "regards as Theosophists *all* who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition, or organization"—an affirmation that Associates of U. L. T. need to bear in mind quite as much as do their fellow students with and without affiliation with organized theosophical bodies. Sure-

ly, attention to those "true Theosophists, in every country, and of every race," to whom H. P. B. dedicated her *Secret Doctrine*, can but be a corrective as well as an inspiration. And what were those who have rescued from oblivion, or made accessible to other peoples, the Great Scriptures of all time, but among the "companions whose assistance is required" if the work of the Masters is to be preserved and promulgated in the world—as Mr. Judge feelingly speaks in the first chapter of his *Ocean of Theosophy*. Without such antecedent as well as succedent companions there would have been no background, as there would be no basis, for the direct work of the Messengers of the Lodge of Masters; no means of authentication and verification by students of the uninterrupted continuity of the Theosophical Movement: the sectarian, the successor, the seer, the psychic and the "revealer" would have undisputed possession of the field, and humanity from age to age would sink deeper into the mire of superstition and materialism.

Among these preservative Theosophists none should stand higher in the esteem of students than Abraham Hyacinthe Anquetil-Duperron, French Orientalist, born 1731, died 1805. He was the first known European to have read in the original the Upanishads of ancient India. He was first and foremost in the introduction of the great Scriptures of the East to the attention of inquiring minds in the West. His life is the more wonderful, not only in that he dared to bring the sacred writings of other peoples into the bigoted Christian world upon a plane of equality at a time when such work involved genuine hazards of personal fortune, but also in this, that he was himself originally intended by his family to enter the priesthood and was educated for that object at Paris and in Utrecht, then a great seat of European learning.

But Karma, recognized or unrecognized, operates incessantly, and the youth developed a passion for Hebrew, Arabic, Persian, and other oriental languages. He determined to go to tht Orient to search out its treasures, but how to achieve this first step in his long pilgrimage? To enter the East was then no easy task, unless one were a soldier or a trader under some European flag, and all such had to face the reserve and the silence of the proud and humiliated native scholars and priests. Duperron resigned his theological studies, and after casting about, enlisted as a private soldier among recruits being sent out to the French possessions. This was in 1754, when Anquetil was only 23 years of age. But friends intervened, he was discharged as a soldier, permitted to go to Pondicherry as

an employe of government, given a salary, and all facilities possible provided for his objects.

Arrived in India, he set himself to perfect his Persian and to master Sanskrit. By dint of these acquisitions and a persistence that knew no failure, he at last succeeded in establishing friendly relations with the priests—much as Thomas Wilkins did a little later in the possessions controlled by the British East India Company.

After seven years in India Duperron returned to Paris with a "great treasure"—which consisted, not of looted gold and jewels, but of 180 precious old manuscripts. At once he began to arrange for their reproduction and translation. In 1771 he published his Zend-Avesta at Paris; succeeding publications were issued at Amsterdam and Paris. The French Revolution and the incident European turmoil made it impossible for him to continue his labors. Extreme penury fell upon him. Like Thomas Paine he endured poverty, isolation, and neglect for long years, dying at Paris in 1805.

Who can measure the value of this pioneer's work? Certain it is that it opened the way for a long line of French and German orientalists, and supplied inspiration and material for the great German philosophers of the 19th century, not to speak of its beneficial reaction throughout the East. Did Anquetil-Duperron himself sense the hidden truths in the great scriptures he translated at such cost and pains? Listen to his own words roughly rendered into English:

> "Here, reader, behold the key to India's sanctuary, rusted though that key be. Enter, if you will, if you may, with pure heart; draw near to the Highest Self, merging thyself with It. Let the outer senses sink into abeyance; waken the inner. Let the earthly body be as the dead, forgotten in the ocean of ignorance and misconception. Know this, as the ancient Aryans knew it, as the Law, if thou wouldst find the Eternal without which nothing is."

The Lights and The Flame

Here and there twinkles a point of light which mark a nature still somewhat spiritual; a person who aspires and struggles after the higher knowledge. If the beacon of Aryan occultism shall ever be kindled again, these scattered sparks must be combined to make its flame.—*From a Master's Letter.*

OUR SEVEN SENSES

THEOSOPHY teaches that there are seven senses, corresponding with the other septennates in nature and in ourselves. The popular saying, "with all his seven senses," would therefore appear to be founded on something more than apt alliteration, and to suggest that the senses are something more than physical organs bringing us in contact and communication with the world of outer objects.

In our dreams, in hallucination, insanity, hypnotism, delirium, and similar phenomena are abundant evidences of sense-perception other than through the physical organs. The fact that these perceptions are regarded as abnormal does not change the fact that they are objective, are real, often more real to the percipient than his vision of objects within the range of normal sense-perception. And it is a normal, if comparatively rare, experience that when we are deeply engaged in thought, in a "brown study," we are oblivious of sights, sounds, and other sense-contacts although our outer organs of sense are in their natural condition, capacity and function.

Psychologists take scant note of these contradictions to accepted scientific as well as popular notions of the nature of the senses. Still less do supposed students of the metaphysical consider what may be implicit and therefore discoverable in attempts to reconcile, or to reduce to a common basis and principle these apparently contradictory phenomena of sense-perception.

Not spiritualists alone, whether mediums or *seance* frequenters, have sight and hearing, touch and smell in connection with objects which have no existence on the plane of physical perception. Children universally, and numberless adults, have experienced, when in normal consciousness, sense-contact and "communication" with forms and beings belonging to other "spheres." The lore of fairies, angels, specters of many kinds, fills the immense library of myth and tradition, and lies behind all religions and revelations, as behind all the teachings, genuine or spurious, of black and white "magic." However discredited and neglected in our day because of our "addiction to objects of sense" in the physical meaning of the word, the sources mentioned should quickly convince us that in other eras the reverse was the case, or this vast universal "incorporeal hereditament" could not have been. One who investigates the subject soon comes to realize that now, as always, even in the darkest periods of pure materialism, there are those who devote attention to it, whether from the phenomenal or the scientific point of view.

Indications are not wanting that cultivated and enlightened, serious and questioning minds, as well as the ignorant, the credulous, the *hoi polloi,* are today, as in all the past, pursuing this noblest of all scientific subjects—"the investigation of the unexplained laws of nature and the psychical powers latent in man." The three great objects of the Theosophical Movement were not chosen by the Fellows of the parent theosophical society: those objects were provided them by H. P. Blavatsky, acting for and as the Masters of Wisdom. They were to serve as practical, objective steps to the realization of the three fundamental propositions of true Occultism or Theosophy.

With all its knowledge, the mankind of today lacks self-knowledge; with all its control over the forces of nature it lacks self-control; with all its stupendous program in this machine age, mankind lacks the machinery of self-government. With all our taste and means for self-indulgence, we lack the disposition and the incentives for self-denial. Ours is an unbalanced civilization, more and more out of equilibrium, which must as surely fall as "the topless towers of Ilium," unless we make a better use of our five senses. That more enlightened use actually depends upon our sixth and seventh senses, not upon any system of religion, science, philosophy or sociology to which men give their allegience. All these in their origins come from the sphere of the higher senses, but all alike are perverted and debased to perpetuate the very conditions against which all mankind are perpetually in mute or open rebellion. Our noblest and greatest minds are able to do no more than deal here and there with isolated instances of what is a universal disease—unless they take up in earnest the three objects of the Theosophical Movement. An intelligent earnestness must consist in the scientific study of nature and of man from *within* and not from without; in the effort to ascertain the *common basis* of all systems of religion and philosophy, as distinct from their phenomenal accompaniments; in a reconsideration from these two points of departure of the *purpose of life.*

These objects and objectives necessarily imply the consistent study and the consistent use of all our senses, in the widest possible meaning of the term. As we now are, neither our study nor the use of our faculties and powers is consistent. The nature of each is at war within itself, as men are in conflict with each other, and with Nature at large. There is inequity, unbalance, disproportion, in each man's use of his own powers, as these powers are unequally and inequitably proportioned in the race as a whole. How is harmony to be regained by the individual; and the health of the body politic

to be restored, except upon better understanding and application of the principles and objects indicated?

In common with the animal kingdom, man has and uses constantly and familiarly five senses. We deal, more or less consciously, with three states of matter tangible to us through those senses. These so-called three states are really *sub*-states of the one physical or sense-perceived matter. So we have three senses sharply defined—sight, hearing, touch. As our three states of matter are more or less interblended, so our three senses are more or less interchangeable and interdependent. Smell is, actually, our perception of fourth state, or sub-state, matter, while taste is the confusion or blending of touch and smell. Everyone is well aware of the relative importance of the various physical senses.

The four actual senses correspond to the four cosmic Elements of the *Secret Doctrine*. The various modifications of these four elements constitute the four planes of our "earth-chain," the substance of the fourth-plane "Globe," our present Earth and its environing "atmosphere." These Elements and Globes, and the senses corresponding to and with them have been successively developed from the highest plane, the highest matter, the highest sense in our "Chain." Other "planetary chains," with their planes, their globes, their senses, have been developed, or are being developed, in the same way by their constituent inhabitants. In some of them evolution is far in advance of our own; on others, far in arrears.

What are our "senses"—both those known and those unknown? Of what do they consist? Remembering that "matter," elemental or compound, is but a collective term, like "army" or "audience," it becomes clear that matter is the collectivity of the spiritual Lives, outbreathings of the One Life, which, in their totality, comprise the manifested universe, both as known and as unknown to us. The seven "Elements" of our earth-chain are, then, the seven great classes or Hierarchies of these spiritual beings or "Monads" which are collectively ourselves and all the other beings acting, reacting, interacting, upon each other. These seven Kingdoms are originally distinct, and will again become so, but at present are, so far as our earth and its inhabitants are concerned, "inextricably interwoven and interblended at every point" of contact.

Our body with its different elements and organs consists of the various subdivisions of the "lives" drawn from one of these kingdoms; our "astral body" of lives from another distinct kingdom: and so with our mind—or thought-body. "Lives" of the various kingdoms and their subdivisions are constantly entering and depart-

ing from these different bodies or "sheaths of the soul" in which we are incarnated, drawn to us both by the persisting and the temporary attractions mutually existing because of past relations and affinities. Even in the physical, or purely earth-body itself, the qualities of these "lives" and the force of the attraction varies enormously. Witness our brain, our nerves, our organs of sense, as compared with the other organs of the body; and these, as compared with flesh, muscles, bones. What does this mean, more than that some of these "lives" are more refined in nature than others? It can only mean that they are more closely connected, more wrapped up in us, than are other "lives." This must be true of mankind as a Kingdom or Hierarchy, and also of the individual man. In certain cases and certain classes the association is of such a nature that it survives death, many deaths; in other words, these "lives" clothe us before birth and after death as well as during physical existence. Most suggestive statements on this subject will be found in the *Secret Doctrine,* volume I, pages 222-4, 260-1; and in volume II, pages 671 to 673. Herein is the logical, scientific, and actual fact of the "astral body," the "ethereal body," the "devachanic vesture," and the *Skandhas* of Buddhistic and Theosophical literature; herein is the material and the invitation to the rational application of the "third object" of the Parent theosophical society—the study of *psycho*-physiological man, of *psycho*-physical nature. This calls for introspection, for reflection, for "meditation, concentration, will"—as Mr. Judge puts it in the article with that title. For in these "lives" is carried all our past, as well as our present and our future. They are the carriers of our memories, our imaginations, our thoughts, desires, feelings, in countless former incarnations on this and other globes; they are the *rudimental* senses and organs of sense on any and every plane of life and action—"rudimental" until *organized* permanently, *i. e.,* perfectly.

The Masters of Wisdom have perfectly organized instruments of perception and action on every plane of Nature. Has this come about by hazard, by some kind of divine favor, or through such use of the "lives" which make up the various "principles" and "elements" as we are making every day and all day long? We are as yet imperfectly organized in all the four lower constituents of our being; hence, the gaps, the missing links, the unsolved facts and factors of our individual and collective existence. We have misused and abused nature and each other for our selfish and personal advantage of the moment, and are paying every day and everywhere a dreadful price for the "privilege."

Enough has been said to aid some students here and there to a more practical consideration of the objects of the Theosophical Movement, as personified in the nature and tendencies of each human being. Our senses, our mind, our objects, are the field of the third object; our use of mind, will, and senses is the personal application of the second object; our dealings with others is the sphere of the first object. Masters and Their Message are our instruction and our ideal of human progression and perfection, in correcting and perfecting our own organic existence so that it shall become permanent throughout.

SEEKING CONDITIONS

The struggle for existence does not prevent the full study of Divine Wisdom. The study of self, the attempt to carry out the old direction, "Man, know thyself", does not depend on human laws nor upon conditions. The body may be in prison, or engaged in incessant labor, but the soul and mind cannot be bound by environment unless we ourselves allow it.... People fail in their efforts to study truth just because they start out by formulating a need for different conditions, or by insisting on having surrounding objects in just such a position and of such a quality before they will begin the work... it is a mistake to try and destroy or put away because one does not presently like them, the very conditions in which under Karma one is obliged to study Divine Wisdom.—*W. Q. J.*

"FUNDAMENTAL IDENTITY"

EVERY student of *The Secret Doctrine* is familiar with the statement affirming "the fundamental identity of all Souls with the Universal Over-Soul." Consider what may be implicit in this expression.

First, as to the word "Soul." It means in every case the real being, the immortal Life present in every mortal form, or great or small. Just as there is the center of gravity in physical things, whether a sun or an atom, a center which is *both* one and many, so in metaphysical objects—and every being is precisely a metaphysical object.

Next, from the consideration of Soul, an apprehension is gained of the term "Over-Soul" — the collectivity or the union of all Souls: the sum-total of the real beings in any form or in any sphere of being, physical or metaphysical.

From these two perceptions a third becomes manifest—the truths implicit in the rest of the statement quoted, that the "Over-Soul" is "itself an *aspect* of the Unknown Root" discussed as the First of the "three fundamental propositions."

And what of the Second fundamental proposition? It is the representation of the One Life under its *two* aspects, action and rest, manifested and unmanifested. The One Life is the *un*-manifested; the Over-Soul is the manifestation; each Soul mirrors both the unmanifested and the manifested, both unity and diversity, both immortal and mortal.

"Independent (conscious) existence" is achieved when the whole nature of the One Life is realized by the individual Soul or real being—and this realization is only to be gained (*a*) by the "*obligatory* pilgrimage for every Soul" until *Self*-consciousness is acquired; (*b*) and thereafter by "self-induced and self-devised efforts"—that is, *voluntary* as the inseparable "opposite" of "obligatory."

How else could the Soul be or become, except through the fact of unity, the consciousness of unity, the realization of unity, in the midst of all diversities. "Independent conscious existence," or self-conscious permanent Individuality is therefore necessarily the Soul's own perception of what is the eternal fact whether perceived or not—the indissoluble identity of the part with the whole.

KARMA IN ORIENTAL LANDS

THEOSOPHISTS contend that a belief in karma and reincarnation, furnishing hope, and a respect for cosmic retribution would serve as a veritable panacea in the world. Others question them, why it is that crime has not been appreciably diminished in the past in oriental lands?

The roots of these races and their religions cannot be traced to an ultimate beginning by modern methods of research. In direct proportion to the age of the period interpreted by archaeologists do their findings lose the flavor of scientific exactitude and take on the aspect of a "guessing contest" somewhat clumsily cloaked in the dignity of an erudite nomenclature. Yet it is stated, in effect, that following the introduction of the doctrines of karma and reincarnation "crime has not been appreciably diminished." When did this take place, and where are the figures for "before and after?" A much simpler computation would be to estimate the effect on eastern peoples of the corruption of their ancient beliefs by Christian missionaries, as the converse of the proposition.

But it is not to be assumed that our "emissaries of light," bearing tidings of the vicarious atonement, original sin and salvation by faith, have made serious inroads on the religious convictions of easterners. Even today, deep in psychical degradation, they are far too sensible for that. Rather it was the subtle sophistry of a native priestcraft that twisted reincarnation into transmigration and karma to an apathy of spiritual *"laissez faire."* Had not these two fundamental theosophical ideas suffered distortion, what need would there have been for the coming of H. P. Blavatsky? She appeared to *restate* the ancient verities because they had been *lost*.

Here in the West, although we have avowedly cast off the shackles of Judaic religion, our national and individual philosophy is intensely colored by the ideology of the Old Testament. The thought-molds of a thousand years are not so easily destroyed. Instead we give our old convictions new names and think that we have accomplished a great victory of enlightenment. In the East the habits of an ethical existence, with which the great mass of people are endued, have not fallen away with the corruption of the religious philosophy on which those habits are based. Nor have their beliefs been so completely distorted as to render them without value. Says H. P. B.: "Look at the millions of poor and uneducated Buddhists and Hindoos, to whom Karma and re-incarnation are solid realities, simply

because their minds have never been cramped and distorted by being forced into an unnatural groove. They have never had the innate human sense of justice perverted in them by being told that their sins would be forgiven because another man had been put to death for their sakes. And Buddhists, note well, live up to their beliefs without a murmur against Karma, or what they regard as a just punishment; whereas, the Christian populace neither lives up to its moral ideal, nor accepts its lot contentedly." (*Key to Theosophy,* p. 246). "We ask, where do you find more virtuous, guiltless people, abstaining from sin and crime, in Christendom or Buddhism—in Christian countries or in heathen lands? Statistics are there to give the answer and corroborate our claims. According to the last census in Ceylon and India, in the comparative table of crimes committed by Christians, Mussulmen, Hindoos, Eurasians, Buddhists, etc., on two millions of population taken at random from each, and covering the misdemeanors of several years, the proportion of crimes committed by the Christian stands at 15 to 4 as against those committed by Buddhist population." (*Key,* p. 73).

In Burma especially there exists a religion, essentially Buddhistic, yet with an admixture of Hinduism, that for many centuries has maintained peace, charity and good will as living realities among its simple people. There, Karma and reincarnation are regarded as inevitable as the rising of the sun. A British army officer, active in the conquest of Burma, and who resided there for a number of years in an administrative capacity, has written a book about the life of the Burmese called *The Soul of a People.* The subject is handled with such reverence and respect that one is led to believe that here is one instance in which a conquered people made conquest of their conqueror. Surely a convert to Buddhism writes these words: "I have been trying to see into the soul of this people whom I love so well, and nothing has struck me more than the way they regard crime and punishment; nothing has seemed to me more worthy of note than their ideas of the meaning and end of punishment, of its scope and its limits. It is so very different from ours. As in our religion, so in our laws: we believe in mercy at one time and in vengeance at another. We believe in vicarious punishment and vicarious salvation; they believe in absolute justice—always the same, eternal and unchangeable as the laws of the stars. We purposely make punishment degrading; they think it should be elevating, that in its purifying power lies its sole justification and use. We believe in tearing a soiled garment; they think it ought to be washed."

ON THE LOOKOUT

The Austrian "Graph"

Since the ill-fated "Socialist Revolt" of February, in Austria, it has become evident that the enlightened part of civilized mankind has been much in ignorance—and evidently a planned ignorance—of the real inwardness of the confused events of the last few years in that nucleus of Karmic misfortune. At first, and perhaps to many minds even yet, the uprising appeared as an "attack" by a radical minority, "red" or otherwise, upon constitutional government and duly constituted authorities.

The truth happens to be, however, that the Social Democrats were not "reds" but moderate socialists, abiding by constitutional methods. They "attacked" only after first having been disfranchised without the shadow of legal process. They were not a minority, but the majority, having obtained 60 per cent of the total votes in the preceding election. They were not a group of irresponsible agitators. Their leaders held the municipal governments of Vienna and a number of the other principal cities of the country, and under their direction great and successful social reforms, not only industrial but sociological, had been carried out.

There was no "revolt" from below, but a *coup d'etat,* a seizure of illegal power, by those entrusted with the national government of the people.

It is true that the Socialists had for years been expecting the issue and arming for it; but it is not true that they were "well-armed and prepared." The bitter and tenacious resistance which they offered, women and children fighting with the men, availed nothing against the artillery of the usurping forces. It is also true that they were Marxists; but there is no evidence that they believed in the extermination of the "bourgeois," and it is doubtful whether their philosophy was any more Marxist than that of some of the advisers of the present President of the United States.

The Cat Out of the Bag

What, then, is the *Heimwehr,* and just what does the Dollfus Government represent? It is not hard to piece together Dollfus' own subsequent announcements.

The question whether the destruction of the Viennese Government

is "strictly legal or illegal," says his spokesman, "is not of decisive importance . . . the State has the right to exist and its leaders are in duty bound to defend it without regard to legal—even constitutional —limitation." Now what is this mystic "State," composed of a portion of 40 percent of the people, this "state" which has a right to "exist" in defiance of the will and welfare of the majority? Obviously, and of course, in part, the ruling class which vilely misgoverned the Empire, plunged the world into war, and has since done all it could to revive and precipitate the old miseries and old disasters. This is obvious by the participation of Prince Von Starhemberg and the personnel of his forces, as well as by the unmistakable Hapsburg Royalist tone of the whole movement. But there is more and worse behind even that.

The new Austrian State, says Dollfuss, is to be a "Christian" State, from which the "dross and filth of democracy" are to be purged. It is to be totalitarian and authoritarian, and its Government is to derive "authority" "not from the people, but from God." As if this were not enough, the government, it is boasted, is to be guided by the principles of the famous Papal Encyclical.

Theocracy Redivivus

Giving heed to the career of Austro-Hungary as the last remains of the Holy Roman Empire, to the above declaration, and to the personnel of the leaders of the present usurpation, it is perfectly clear that the whole *coup d'état* is an attempt to reincarnate a Catholic Theocracy in the midst of wretched Central Europe, and thus to generate a cancer which may end in the total destruction of liberal European civilization if it gains headway.

It is a grim "coincidence" that on the same day that Dollfuss announced that Vienna "could once more call herself 'Christian Vienna,' " the Pope called for "a drive against all heresy" in a letter to the Father General of the Dominican Order. (A. P., March 10, 1934). In that epistle he "recalled the reliance that the Popes have placed on the Dominican missionaries to drive out heresy in the days of the inquisition," urging them to "follow the example of the founder." The boldness of this pronouncement in connection with current Austrian events is a sign of the times.

This explains the remarkable boldness of the personally unimpressive little Chancellor, and his savage and tenacious fight waged against Hitler's semi-pagan Nazism. A typical and fitting touch, characteristic of the Church and its agents, is the fact that Dollfuss

was able to maintain that fight only by the aid of the very party upon which he turned so suddenly, and which he so treacherously destroyed! Typical, the hanging of desperately wounded Socialists carried to the gibbet on stretchers; typical, also, the honeyed announcement that, having disfranchised and dispossessed the Socialists, battered down their buildings and apartment-houses, and murdered their women and children, Chancellor Dollfus "forgives," and "will seek no further reprisals." It is all of a piece with the fatherly and forgiving murderousness which characterized Holy Church throughout the dark ages to which she would return Austria and ultimately the world.

What we have thus just seen, then, is a living revival of that Inquisition; it is a recurrence of the war between Garibaldi and the Austro-Catholic tyranny (in which H. P. Blavatsky herself took part), but this time with victory at least temporarily on the dark side; and it is a standing menace to the whole world. Let no man who values in the least his religious, political, or industrial liberty, lose sight for one moment of Chancellor Dollfuss' expressed hope that the noble "example might be followed in much greater areas!"

Many people are very busy saying many things about Hitler; but nothing Hitler has done so blackly bodes evil for mankind as these recent deeds of the soft-spoken Papal agents of Austria, currently posing as the World's bulwark against Hitlerism.

A Definition From the Encyclopedia

> INQUISITION, The (*Inquisitio haereticae pravitatis*), a former tribunal in the Roman Catholic church for the discovery, repression, and punishment of heresy, unbelief, and other offenses against religion. The punishment of heresy by force arose after the Roman Empire became officially Christian.
>
> No special machinery for the investigation and punishment of heresy was devised until the spread, in the 12th and 13th centuries, of certain sects reputed dangerous alike to the state and to the church—the Cathari, Waldenses, and Albigenses—excited the alarm of the civil as well as of the ecclesiastical authorities. At that time heresy was regarded as a crime against the state no less than against the church . . . Judicial torture, as a means of eliciting evidence, was first authorized by Innocent IV., in the Bull *Ad exstirpanda*, May 15, 1252, which was confirmed by succeeding popes . . .
>
> The Inquisition in Rome and the Papal States never ceased to exercise a severe and watchful control over heresy, or the

> suspicion of heresy, which offense was punished by imprisonment and civil disabilities; but of capital sentences for heresy, the history of the Roman Inquisition presents few instances. (Funk & Wagnalls *New Standard Encyclopedia,* Vol. XVI).

The exact technicality by which the Holy Office avoided inflicting death sentences was to hand the culprit over, duly admonished, to the "secular authorities,"—like Dollfuss—who took due adequate care of the matter.

The Cathari (Albigenses) for whose particular and especial benefit the Inquisition was conceived, were Theosophists—just that, in express doctrine as well as in practice. History will repeat itself if the Church can make the wheels revolve in that direction.

Exploding Shells

> "Through the years since 1918 a great many shells that were fired during the war but not exploded, have turned up from time to time in the battle areas of France. An ax, a drill, a ploughshare, a child's little spade, is thrust into one unknowingly, and not infrequently explosions, with serious, tragic consequences have resulted.
>
> "But these shells are not the only engines of destruction that were fired among the peoples of the world during the great war-to-end-war. There were other, deadlier (though less tangible) explosives. These others fell not into men's houses and fields, hospitals and cathedrals, but into their minds and souls. And periodically they have been exploding. They lay quiet and only half suspected, even by the very wise, for a few years after the signing of the so-called peace treaties; but in the last ten years they have been going off disastrously, in country after country, at diminishing intervals, and they have blown to bits structures of civilization that had been long in building. In the wreckage, more often than not, democracy has been found bleeding, and sometimes has been left for dead.
>
> "Only shell shock, with complete mental and moral unbalance, can explain the wild actions, the febrile mutterings of many European nations today. Up from oppression akin to slavery the people have climbed strainingly, heroically, through the centuries; and now, with freedom in their hands and the right to lift their heads unafraid to heaven, they throw the precious guerdon away, and go dumbly down again, with seeming willingness, into the abyss. Lustily they cheer their masters, and sing songs of rejoicing that they are no longer free to think, to speak, to act according to their consciences.

> "Shell shock may explain the strange symptoms of the diseases that are ravaging the world; but shell shock can be cured as well as diagnosed, and the patients have to assist in the cure. They can't say: 'I'm a sick man. The fates are against me. The war hurt me too much. I shall put myself entirely in Dr. Blackshirt's or Dr. Brownshirt's or Dr. Blueshirt's hands, and I won't even think for myself.' If they do that, they may get a certain stimulus from the new medicine; but in the end it will poison them, and they will be a great deal sicker than they ever were before. That is, if they still have a mind and a soul." (*San Francisco Chronicle,* Feb. 10, 1934).

WHAT PRICE LIBERTY?

Thus these unfortunate peoples, unwilling to bear to the end the prolonged surgery necessary to cleanse the blood of Europe of its old Karmic poisons, are rushing down a steep place into the sea, as arrantly as ever did the Roman mob bribed into apathy with "bread and circuses." History, unfortunately, proves that for all its sporadic and occasionally hysterical devotion to "liberty," the mass neither understands nor appreciates the word. There is a type of soul to whom liberty itself—the right to think, to speak, to choose for oneself—is, regardless of physical comfort or the opposite, something worth fighting for, something worth working, starving, even dying for, whether or not any "tangible" good results. But for the mass, liberty is merely something missed when one gets cold and hungry and is denied the right to make a noise about it. The loss of liberty —however fair the promises by which it is enticed away—invariably leads in the end to cold and hunger and the suppression of protest against those things; every race periodically gets a new and bitter lesson about this matter in terms that it can understand. And at such times the really great of soul, to whom liberty means something more than a full belly, sometimes are in a position to lead matters to a condition where, while the mass enjoys a temporary and illusive well-being in terms of its own understanding, the things of the soul also have a new and freer space in which can move those able to breathe that more rarefied air.

SOUL ATAVISM

But just at present liberty everywhere is treading a downward path; America and Great Britain are the last strongholds, and there is serious danger even in these lands. Some count France with them.

". . . . . Scandinavia, France, the English-speaking nations will hold the fort against the forces of reaction. The world will yet be made safe again for self-respect and the freedom that is the sine qua non of self-respect. It will be made safe for beauty and humor and clear thought, and for the lucent spirit of the Sermon on the Mount."

Grant that this may be true both of the world and of France. But for the time being the bird of freedom is imperiled, in the words of a really great present-day thinker, "not by those who desire to snatch away liberty, but by those who desire to give it away." America is not likely, at least for centuries to come, to lose her liberties to the extent that others have done. But let us not forget that to us also the self-disciplined exercise of orderly popular government is only an incarnation old. We were not a docile people in our last racial cycle; but neither were we democratic. We had a long succession of rulers who got into power by devious ways usually deriving in the last analysis from popular adulation or popular discontent. Those rulers usually remained nearly as much afraid of the power which made them as do our modern Presidents; but the ways of their goings were not so orderly or so peaceful. No trainer ever has a more dangerous wild beast to deal with than does the ruler of a people given to hysterical hero-worship, with its inevitable concomitant of waves of blind mass fury. Of late years we have shown an increasing and unmistakable reversion to type; it took the year 1932 to first show us an American President hissed by the children in the streets; being first, he is yet by no means certain to be the last in this. Precisely as in those old times, are we tending progressively to set up a despot of our own choosing to curb the will of our lawfully elected representatives; to call upon that despot to work miracles for us; then to destroy him in blind brute wrath for failing.

For all that, we—or at least certain millions of us—have the good Karma of an opportunity to learn by light hardships what the rest of the world seems doomed to learn through many stages of yet unplumbed infernos. How shall we use that opportunity?

ODE TO THE GOLDEN CALF—ERICH BRANDIES

The good salesman knows no defeat.

He is the soldier, in the service of his firm, who knows that no business can succeed without selling.

His battle is fierce—he must break down sales-resistance, old-fashioned prejudices, sharp competition.

But there is joy in his fight. He knows that every sale made is a definite step toward progress and recovery.

He is the man who fills pay envelopes.

He takes the unemployed off the streets and puts them back to work.

He feeds the hungry.

He brings back happiness to the miserable.

He restores joy to the discouraged.

He is the missionary of good times.

* * *

Let every salesman realize his importance.

Let him bear in mind, when he makes his daily rounds, that on his accomplishments depends the fate of the Nation.

Let him get it into his head that he is as necessary to his firm as the highest executive.

Without him the wheels of industry must stop.

* * *

Let, therefore, no salesman look down on his calling. Let none wish he were in a different vocation.

Of all human endeavors salesmanship is the greatest. (*San Francisco Examiner,* Feb. 23, 1934.)

THE REALM OF *MARA*

The unfortunate part of the above is that it is largely true; in other words, our unhealthy, topheavy, doomed order has reached the point where trade is built, not upon the things that people need, but upon the things that they can be induced to *think* that they need. Security and stability is inherent in an economy constructed of what people need; disaster and insecurity is built, from the foundations up, into one dependent upon what people think they need—especially when what they think they need is fully half composed of things not merely useless, but actually deleterious, disintegrative of health, contentment, and morals. When one turns to the simple, stern, and pure precepts of Lao-tse and Confucius as to government and economics, and to the *Gita* for guidance in the way of a serene personal life, such rhapsodies as the above strike one as belonging to a world of madmen. Without doubt the "high-pressure salesman" would lavish upon the old civilizations, based upon these precepts, a most raucous laugh, pointing out that without electric light, automobiles, vacuum-cleaners, cock-tail shakers, movies, radio, bridge, and divorce courts, they must have been miserable people indeed. Miserable as they may have been, it is of record that the ancients did not find it necessary to seek escape in vice, crime, insanity, nervous breakdown or suicide; and somehow there was a singular lack of cold and hunger among them. Their keynote was simplicity and moderation—pre-

cisely what was indicated in the much-derided phrase of a few years ago, "plain living and high thinking."

The Aftermath

It is now quite possible, and even probable, that, thanks in part to the lauded labors of the salesman, we shall achieve again something like what we so lovingly call "prosperity" marred, it is true, by a permanent unemployment problem of great proportions, and with the new and additional possession of a few million incurable mendicants, together with a Roosevelt Monument of taxes for their support and relief. It is even possible that we may, in spite of these handicaps, generate another "boom" of glittering materialism. But what of the inevitable, and much greater, crash which must follow by the simple working of cause and effect? What of the further bleak hour when a wastrel people destroying the irreplaceable bounties of nature—consuming in the orgies of a few years what might have kept us in comfort for centuries—awakens to the fact that "that's all there is—there isn't any more—" and in no mood of gentle resignation to face that state of affairs?

What Value Reincarnation?

The "practical value" of the great cosmic key laws of Karma and Reincarnation is frequently questioned even by those who suspect that they may be true. They would have quite a "practical" bearing on all of us, did we suspect that it is not a hazy, semi-mythical "posterity" who will have to comb the bowels of the earth and scratch the barren fields for sustenance a few years hence, but our very selves; the greedy oil-well speculator, the farmer who guts his soil year after year producing "money" crops, or year after year allows his soil to be borne to the sea for want of a little money and labor spent on protective measures; the common citizen who eats, drinks, builds and wears too much at every chance he gets or can afford; the needless dynophiliac who poisons the clean air with gasoline fumes, rushing senselessly from here to there and back without aim, purpose, or intent, except to be moving as fast as possible, using up in sheer aimless silliness materials which one day will be desperately needed for the bare production and distribution of the necessities of existence. And the reaping of our harvest of recklessness promises to begin, not with our great-grandchildren, but with our sons; nay, has even begun with ourselves; though in the midst of greedy, waste-

ful exploitation, we have but the faintest notion of what is so near at hand.

"SAFE FOR DEMOCRACY"

Between seventeen and twenty years ago, the youngsters of Great Britain, France, and America were marching forth to be torn to bloody shreds in behalf of what to them was a sacred cause woefully endangered, once and for all now to be made safe and eternally triumphant—the cause of government by the people. So much for human dreams and illusions. The triumph of the forces of "Democracy" has brought before our vision in this year of 1934 a parade of nine European dictators, each of whom holds power hardly dreamed of by the most megalomaniac Emperor of Rome; and each of them not only holds the power, but takes a grim pleasure in using it. So much for Europe; while in the United States we have escaped a similar fate only by the use of a back-fire against dictatorship resembling the actual conflagration much too closely for comfort. Yet *then,* at the triumphal conclusion of the struggle, it seemed indeed that "democracy" had been made, not only safe, but so glitteringly powerful that the whole world must perforce embrace it in admiration. Much has been said, many theories enunciated, about this strange mass reversion to type. But the real cause can be put in a very small nutshell. The fact is that the ghastly Karmic payment exacted by the misdeeds of a forgotten past, first in the savage surgery of the war itself, and then in an endless train of gangrenic *sequelae,* proved too much for the inert "will of the people."

The world is as ever obsessed by the idea of "something for nothing." We have no realization that liberty is no effervescent spring of nature, flowing up to bathe the peoples spontaneously and without effort on their part; but that it must be *bought* with work and study and effort and industry; above all *with the acceptance of responsibility.* If the people will not or cannot steel their spiritual wills to the burden, then others will arise who *will* accept that burden; and in no long time all the liberty left will be the personal possession of those others, sold by the masses for a mess of pottage indeed.

"IT'S WARMER OVER THE POLES"

Slowly but surely overwhelming facts vanquish vain human sophistry and call for a closer recognition of the truth. Under the title: "It's Warmer Over the Poles" appears a single paragraph in the

corner of page 13 of the *Literary Digest* for February 10, 1934, which reads:

> Twelve miles above the North Pole, proverbially a cold place, it is twenty-five degrees warmer than at the same height over the equator, according to Dr. G. C. Simpson, director of the British Meteorological Office. This information was obtained, among many other facts, by the British Polar Year expedition to Fort Rae, Mackenzie, Canada, and is reported by *Science Service*. The cause of greater warmth over the pole is not known.

This is an interesting observation, and though its cause may not be known in science, it *is* known in Theosophy.

In answer to some questions regarding the causes of magnetic variations, a Master of Wisdom wrote in 1882, having to speak of the stand taken by men of science at that time:

> They are determined to ignore and thus reject the theory suggested to them by Jenkins of the Royal Asiatic Society of the existence of strong magnetic poles *above* the surface of the earth. But the theory, is a correct one nevertheless, and one of these poles revolves around the north pole in a periodical cycle of several hundred years. Halley and Handsteen—besides Jenkins—were the only scientific men that ever suspected it.

As light, heat, magnetism, electricity and gravity, etc., are known in Theosophy to be aspects of one primal force of Life itself, the relation is clear. And when the whole earth is looked upon as an entity analagous to *man* and the two poles of man's "Soul" which is a unity, the whole becomes intelligible to the Theosophist.

"How Were the Planets Formed?"

The forces that unite to make the great nebulae, comets, stars, suns or planets are those of intelligent beings. This is not the teaching of an extra- but of an intra-Cosmic Deity. *"From the ONE LIFE formless and Uncreate proceeds the Universe of lives."* (*Secret Doctrine* I, 250). According to the ancient teaching:

> Born in the unfathomable depths of Space, out of the homogeneous Element called the World-Soul, every nucleus of Cosmic matter, suddenly launched into being, begins life under the most hostile circumstances. Through a series of countless ages, it has to conquer for itself a place in the infinitudes. (*S. D.* I, 203-4).

When an entity such as a planet reaches its limit of life it dies just as any being dies, and sends its energies into space to give similar life or vibration to cosmic matter, and the total cohesive force

of the whole keeps the energies together. This is clearly explained in chapter III of *The Ocean of Theosophy;* and in chapter XIV:

> We do not admit that the ending of the force is the withdrawal by a God of his protection, nor the sudden propulsion by him of another force against the globe, but that the force at work and determining the great cycle is that of man himself considered as a spiritual being; when he is done using the globe he leaves it, and then with him goes out the force holding all together; the consequence is dissolution by fire or water or what not, these phenomena being simply effects and not causes.

FACT OF THEORY?

How the nebulae, stars and planets were formed may be thought to be "fairly well accounted for by astronomical theory" in that "They are presumed to be parts of an evolutionary process which finally produces stable stars like our sun. This is typical of the usual speculation but is no explanation at all; rather, misleading. From *The Literary Digest* for February 17, 1934, under the caption: "How Were the Planets Formed?" we learn that—

> Basing his conclusions on accepted astronomical data, Dr. Alter recently reported to the American Association for the Advancement of Science that planets may also be a normal product of cosmic evolution. Far from accidental, planets are probably created by all stars as they grow older. There may, even now, be a new planet forming in our own solar system close to the sun.

This is coming closer to the truth, perhaps. Much depends upon what is understood by "normal product of cosmic evolution," for if the process is not "accidental," then the whole process must be an *intelligent* one. This calls for a recognition of the Theosophical basic teachings on Universal Life and the hierarchies of sentient beings progressing under the laws of spiritual as well as intellectual and physical evolution. An intra-Mercurial planet, which is supposed to have been discovered, and named by anticipation Vulcan, or those planets strongly suspected close to the sun have been matters of knowledge from ages past. Would the scientists but study and carry on their researches in the light of the *Secret Doctrine,* there would be less wandering in the dark and more beneficent work for humanity.